[96:155] Note

128 For the citation of sources, the italicized number (for example, 2) refers to the numeration of the works of the author concerned, which appears in the bibliography presented at the end of the present work [Ed., the bibliography was apparently not published]; the Roman number (for example, I) indicates, for works of several volumes, the volume concerned; the Arabic number not italicized (for example, 2) is the page number; for works paginated with Roman numerals, a special designation is given for the page (for example, p. I).

194 [96:156] Since the native words are not regularly stressed on the penultimate, the acute accent indicates the tonic syllable.

The Tapirapé language is even more nasalized than the other Tupí dialects we know. Since this nasalization affects nearly all sounds in the pronunciation of certain individuals, it has not been specifically indicated.

Parentheses ( ) indicate that the sound of the letter between them is reduced to near imperceptibility.

a, e, o, u are closed vowels.

b, d, f, j, l, m, n, p, t, v sound the same as in Portuguese [Tr., therefore roughly as in English].

au has the same sound as in the German auf.

i before a vowel is the German j in ja; before a consonant or at the end of a word, it is a vowel.

y represents the guttural i characteristic of Tupí and certain other South American linguistic families, which appears, for example, in the Tupí word y, "water." In Tapirapé, it often ends in a reduced consonant that recalls the German ch in ich.

g has the same sound as in the Portuguese gato, guerra, and guia, or the German gut, or the English "good." It forms a special sound only when preceded by n.

ng has the nasal and medial gutteral sound of the German singen and English "king." The g following ng (ngg) is pronounced like the g in the Portuguese gato [or English "good."].

124 pictures is much larger than the original, while the opposite applies to most other animals. It is especially difficult to identify various kinds of fish which vary considerably in actual size.

I shall transcribe from Rodolpho von Ihering's book the
• 128 colloquial and scholarly names, while sometimes omitting that of the species. Most of the errors which I have probably committed in spite of this precaution will thus, I hope, easily be corrected
[825] by zoologists. It is well to call the attention of those who study the geographic distribution of animals to the fact that the Tapirapé are not familiar with the species represented by R. von Ihering and omitted from the following list, for I showed them all the figures in the book. [Ed., three paragraphs are omitted.]

[Tr., the following list is summarized from the original text, and omissions have not been indicated. To avoid confusion, it should be emphasized that the first name listed is the Tapirapé term. Its translation is given in Portuguese when there is no English equivalent or it is uncertain, and in most cases the Brazilian term is of Tupi derivation.]

MAMMALS

136 (1) anyrá -- bats in general. Not eaten.

262 (2) tatu -- hairy six banded armadillo (Euphractus sexcinctus). Eaten by men. [117:94] The Tapirapé were not familiar with the nine-banded armadillo (Dasypus novemcinctus) in Fig. 15.

(3) tamanua -- great anteater (Myrmecophaga jubata). Eaten.

(4) tamanduá-beva -- small anteater (Tamandua tetradactylus). Eaten by men and youths, not by boys or women.

(5) chingó -- sloth (species of the Bradypodidae family). Not eaten. The Tapirapé word may arouse doubts, for it differs completely from the Tupi term mentioned by numerous authors.

(6) tapidjí -- tapiti (Tr., a small hare-like rodent] (Sylvilagus minensis). Eaten by grown men. R. von Ihering's Fig. 19.

(7) kuanohó -- rat (a species). They used this name for the wild rat (Axymycterus nasutus) in Fig. 20, as well as the coypu [117:95] (Myocastor coypus) in Fig. 22. Considering the great

128 [Ed., p. 86 and all but the last two lines of p. 87 are not translated.]

[87] In the pages that follow I wish to discuss a social institution 121 of the Tapirapé, the like of which I have not yet found [88] either among the other tribes I have visited or in the literature. I call it "eating groups." [Ed., a paragraph is omitted.]

264 The social significance of this organization into "eating groups" derives from their purpose, which is as follows. Sometimes it happens 224 that the produce of the hunt or of the harvest, which among these Indians may be eaten by either sex and also by the children (for example, wild pig, curassow, guan, turtle, honey, etc.), is too sizable for [262] the hunter's family and not sizable enough to be shared justly and advantageously with the entire population of the village. In such a case, to avoid a less equitable act, the distribution is made among the members of the eating group to which the hunter belongs.

574 476 264 551 At the time of my stay among the Tapirapé, they were divided into seven eating groups [89]. They say that in the old days the groups were more numerous. The names of the existing groups are Txankanépéra [Tr., the Portuguese x equals English sh], Pananivũãna, Maniitivuéra, Kãũũãnõĩ, Tãũaũpéra, Ãmpirampé, Avãinki'. Whenever I asked for an explanation of their meaning, I was merely given the word tãtáupáũa. Undoubtedly, however, some of the group names are related to the names of animals and plants, Txankanépéra with txankané (alligator), Maniitivuéra with mandiivũnã (a variety of manioc), Ãvãïnkĭ with vũaiki'tã (a variety of manioc). This may be [771] a vestige of totemic ideas, although they are not manifested in the behavior of the group members. For example, the attitude of the Txankanépéra group members toward the alligator is no different from that of the members of other groups. It is true that at the common 551 feasts each person is called by the name of the group and also is what 476 the name represents. Thus, for example, a member of the 264 Txankanépéra group will say, "Txe Txankanépéra," which means both "I am called Txankanépéra" and "I am Txankanépéra," and says to his group-fellow, male or female, "Ané Txankanépéra ('You are called Txankanépéra,' or 'You are Txankanépéra')."

192 Tãtáupáũa designates both the common feast of a group and the 574 institution of eating groups in general. When I asked the Tapirapé what 476 they called themselves as a community, I got the answer "Ampiãũa" 264 (a word that means "man" in the Tupí of the Amazon) and the statement [101]